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about a deepening spiritual experience. Mr. George S. McCune, writing on January 15, 1907, from Pyeng Yang, said :

"Beginning the day after Christmas the missionaries have been praying definitely for His power. Until this time we have been meeting at the noon hour. We began the meeting with confessions among ourselves and although the community (missionary) is almost perfect, (I can say this since I have been here for so short a time and will not appear to be boasting) we found something to confess to one another in order that we might have the blessing we were praying for." 27

In the meantime, the missionaries felt keenly the estrangement between the Japanese and Korean people which seemed to presage a general uprising. There was every reason for the missionaries to avoid such an occurrence. They not only understood the hopelessness of fighting for the lost cause but foresaw the danger of making the young Christian Church a political agency. The Rev. W. N. Blair of Pyeng Yang says :

"We [missionaries] felt that the Korean church needed not only to repent of hating the Japanese, but a clear vision of all sin against God, that many had come into the church sincerely believing in Jesus as their Savior and anxious to do God's will without great sorrow for sin because of its familiarity.... We felt.... that embittered souls needed to have their thoughts taken away from the national situation to their own personal relation with the Master." 28

The state of the popular mind was then such that it was peculiarly receptive to a religious message. The Rev. J. R. Moose of the Southern Methodist Mission says :

"It might not be the whole truth to say that this great awakening among the people is wholly and completely the result of preaching and book selling.... The general unrest and lack of something to which they may cling is causing the people to turn to the missionary and the message he has, and they are trying to find out if we have something which they can trust." 29

In its despair and disillusionment the popular mind was impressionable.

Thus we see that there were three factors in the pre-

27 Letter from G. S. McCune dated Pyeng Yang, Jan. 15, 1907. the Korea Information Papers, Presbyterian Board of Foreign Missions. New York.
28 W. N. Blair, *The Korean Pentecost*, p. 42.
29 J. R. Moose, "A Great Awakening," *The Korea Mission Field*, Vol. 2, No. 3 (January, 1907), p. 51.

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paration for the revival: first was a sense of failure, which created a "divided soul"; next was the desire for heightening of the spiritual experience by messages from the outside; and third, the definite attempt of the missionaries to bring about a revival.

The missionaries made special efforts to bring their hopes to fruition during the time of the annual Bible Training Class, which met at Pyeng Yang at the beginning of January, 1907. The class met for a ten days' session and took up Bible study according to the established manner. The evenings, however, were entirely devoted to special evangelistic preaching. At one of these evening sessions, the outbreak of the revival took place. An adequate description of the movement is almost an impossible task, nor is it necessary in the present investigation, but in order to make possible an understanding of the nature of the revival we shall give a contemporary account written by Lord William Cecil, of England, which was published in the London *Times*. At one of the evening meetings, a church officer arose and confessed a grudge which he had against a missionary and implored the latter's forgiveness. As the missionary stood and began to pray, a strange emotion overtook the audience. Lord Cecil wrote:

"He reached only the word 'my Father' when a rush of power from without seemed to take hold of the meeting. The Europeans described its manifestation as terrifying. Nearly everybody present was seized with the most poignant sense of mental anguish; before each one his own sins seemed to be rising in condemnation of his life. Some were springing to their feet pleading for an opportunity to relieve their consciences by making their abasement known, others were silent, but rent with agony, clenching their fists and striking their heads against the ground in the struggle to resist the power that would force them to confess their misdeeds. From eight in the evening till five in the morning did this same go on, and then the missionaries, horror-struck at some of the sins confessed, frightened by the presence of a power which could work such wonders, reduced to tears by sympathy with the mental agony of the Korean disciples whom they loved so dearly, stopped, but many of the Koreans spent the night awake; some in prayer, others in terrible spiritual conflict. Next day the missionaries hoped that the storm was over and that the comforting teaching of the Holy Word would bind up

the wounds of yester-night but again the same anguish, the same confession of sins; and so it went on for several days."³⁰

Another notable feature of the revival was the audible prayers made in unison. An eye witness of the beginning of the practice describes it as follows:

"After a short sermon, Mr. [Graham] Lee took charge of the meeting and called for prayer. So many began praying that Mr. Lee said, 'If you want to pray like that, all pray,' and the whole audience began to pray out loud, all together. The effect was indescribable. Not confusion, but a vast harmony of souls and spirit, a mingling together of souls moved by an irresistible impulse of prayer. The prayer sounded to me like the falling of many waters, an ocean of prayer beating against God's throne."³¹

And another missionary says: "It was wonderful to hear over one thousand voices praying at one time in perfect harmony."³² It was reported that public confession of sins determined the extent of the revival, and the fervor of the prayer in unison proved the depth of the spiritual experience.³³

When the General Bible Training Class of the Northern Presbyterian Mission at Pyeng Yang closed, the men who had witnessed the outbreak of the revival went to their homes in the interior and spread the news to their fellow believers in the villages. While the message was carried from place to place, longing and desire for the spiritual experience were created in the minds of the people in the country. In the meantime, the contagion spread among the impressionable minds of the students in the college and academies in Pyeng Yang. The genesis and development of the movement is given by Mr. A. L. Becker, of the Union Christian College and Academy, in the following words:

"Just before the school opened in February the Spirit descended upon the Presbyterian Bible class then in session, and we wanted the school to be blessed....After the students came in we thought it was wise to discontinue the usual schedule and made a special schedule of

30 Quoted by the *Baptist Missionary Magazine*, Vol. 88, No. 2 (February, 1908), p. 58.

31 W. N. Blair, *The Korean Pentecost*, p. 403.

32 Letter from G. S. McCune, dated Pyeng Yang, Jan. 15, 1907, The Korea Information Papers, Presbyterian Board of Missions, New York.

33 Methodist Episcopal Report for 1907, pp. 420, 421.

Bible study and prayer, covering morning, afternoon, and evening. We did nothing to excite simply the emotions and little was attempted in the way of leadership...but we simply tried to point to the cross. Yet the power of the Spirit was so evident that even those who were skeptical...were broken down in agonizing contrition. At one time I counted more than thirty boys who had stood for hours to get a chance to throw off their burden of sin...About nine-tenths of the students were deeply stirred and born again at this time. A large number became evangelists burning with a zeal for the cross, carrying revival fires not only to the city and nearby country churches, but also as far as Chemulpo and Kong ju."³⁴

The storm also overtook the students at the Advanced School for Girls and Women in Pyeng Yang.³⁵ In spite of the initial antagonism on the part of the Korean leaders in the Methodist Church at Pyeng Yang, the same experience was repeated there.³⁶ Thus the whole Christian constituency in Pyeng Yang felt a hitherto unexperienced power. They soon united their efforts in a city evangelistic campaign which resulted in enrolling a large number of new converts in both churches.

The movement, quietly begun among the Methodist missionaries at Wonsan Beach, had now received a new impetus, and was destined to become nation-wide. Immediately following the campaign in Pyeng Yang, the Methodist Mission held a training class for preachers and Christian workers in that city. Among these the experience of former meetings was repeated.³⁷ In March of that year, in the same city, the Presbyterian Women's General Bible Training Class was held for twelve days. During the session these women, too, experienced the manifestation which they had already heard of and longed for. In May of the same year the Presbyterian Theological Seminary students gathered at Pyeng Yang for

34 M. E. North Report for 1907 p. 419; Mrs. W. M. Baird (Annie A.). "The Spirit among Pyeng Yang Students" *K. M. F.*, Vol. 3, No. 5 (May, 1907), pp. 65-67.

45 Graham Lee, "How the Spirit Came to Pyeng Yang," *K. M. F.* Vol. 3, No. 3 (March, 1907), p. 36.

36 Board of Foreign Missions, M. E. Church, "The Religious Awakening," p. 8.

37 W. L. Swallen, *God's Work of Grace Continued in Pyeng Yang Korea*, p. 2.

Chai Ryung, Whang Hai Province, Korea January 22, 1907

Harry C. Whiting

Dr. A.J. Brown

My Dear Doctor:

Your letter of December 5th to the Mission was most thoroughly enjoyed. The blessing of God has most markedly been upon the work here and the new year opens with a great quickening of the Church in Pyeng Yang. The reports brought down by Mr. Hunt of the meetings at Pyeng Yang are wonderful. Prayer meetings lasting until 2 o'clock in the morning - confession of sin and sorrow for sin being the most noticeable feature of the meetings. We are yearning for a like outpouring of the Holy Spirit here in Chai Ryung. Mr. Hunt has been here ----- days, leaving this morning for K-----. He will be out for ten days or more. We have secured option on a field across the road to the East of our site for the hospital. The field will cost about \$30⁰⁰. [Dr. Whiting includes here a drawing of the mission property and the proposed hospital site. Then he remarks:] "Will make a careful drawing of the property and send it to you aside from the two copies required".

Next to more houses our crying need is for money to fence the property. There is no way to keep the pigs, dogs, children and the crowd of sightseers out which to say the least is very annoying. And when we put in our garden it is problematic how much benefit we will derive from it. I trust you will not think I am fault finding or needling when I bring up the matter of Dr. Sharrocks' furlough. I did not know that there was any question in the matter of antedating a furlough which comes in the rainy season. I know this, however, that Dr. Sharrocks has stuck to his post with but very few and brief rests and that this fall at Annual Meeting some of us at least wished that his furlough came this fall. He will take your decision in the matter, say nothing and go on at the rate he has been going. Of course there has been no effort or thought of invaliding [?] their [?] house. He is strong and quite well but dreadfully overworked and I wish [that] without his knowing anyone had written regarding the matter, he might be told to leave July 1st. I have agreed to go there in August taking my vacation by a change of place. Mr. & Mrs. Koons and the Hunts will no doubt be away from Chai Ryung in August so I will be relieved as far as the station work is concerned - and was appointed by the Mission to spend August in Syen Chyun. Dr. Hirst was appointed for July. As you well know, physicians can have no vacation on the field. At Annual Meeting ----- we have Korean and foreign patients to see and if we go up the river every village has its sick and the news that a doctor is going by brings them out. Dr. Sharrocks, after the extra worry and care during the war - has had the building of his hospital and with the exception of the hard trip to Yong Nae three years ago while I ran his dispensary and the two weeks in Japan buying his hospital equipment, he has had no rest. Of course I can't write except as a strong sympathizer with the doctor.

Soon you will have the pleasure of talking over the fields with Dr. Howard Agnew Johnston. By the way, the *London Daily Mail* has some fine articles by Robert McKenzie [the name is Frederick Arthur McKenzie], who spent some weeks in Pyeng Yang and Syen Chyun, both during and after the [Russo-Japanese] war. He told some of the younger men that he had met many of the world's great men and that amongst them he considered Dr. Moffett one of the greatest.

I am doing my best to keep the Madison Avenue Church [in New York City] informed.

With kindest regards, I am

Harry C. Whiting

[War correspondent of the *London Daily Mail* covering the Russo-Japanese war and author of *Korea's Fight for Freedom* and *The Tragedy of Korea*.]

(from microfilm reel #281, Vol. 237, letter #29)

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Jan. 15th, 1907.

The Rev. Samuel A. Moffett, D.D.,
Theological Seminary,
Princeton, N.J.

My dear Dr. Moffett:

I thank you heartily for your letter of January 11th. I have put it in a special file for consideration by the Executive Council and the Finance Committee in connection with the appropriations for next year.

Would you be willing to write the Mission Report for the General Assembly? With our growing work and with the diminished Secretarial force caused by the ill-health of Dr. Ellinwood, it is exceedingly difficult for a busy Secretary to get time to write thirteen or fourteen reports, amid the crush of the closing fiscal year when estimates, minutes of mission meetings and a hundred other things crowd thickly, and yet if this were all, I would not venture to suggest the matter. But I am thinking particularly of the great benefit to the Mission. A man who lives on the field is always able to give a more vivid touch. We print the Mission reports in sectional form and use them widely during the year. I am very anxious that the report of the Mission should get before the whole Church in this way in the most effective way. I will of course send you all the reports and with your knowledge of local conditions, it would take you only a short time to get it into shape. If you can get it to me by the latter part of February it would do. May I send these reports?

Cordially yours, *A. J. Brown*

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9-2-1907

M. H.

23

Graham Lee

HOW THE SPIRIT CAME TO PYENG YANG.

In August 1906 we Pyeng Yang missionaries had a Bible Conference which lasted one week, and the object of which was the deepening of our own spiritual life. Dr. Hardie of Won San came and helped us greatly. At that meeting was born the desire in our hearts that God's Spirit would take complete control of our lives and use us mightly in His service. Immediately after our conference we went to Seoul to attend our Annual Meeting, and there met Dr. Howard Agnew Johnston from whom the Seoul missionaries had received a great blessing. Dr. Johnston came to Pyeng Yang and while here spoke to our Korean Christians telling of the wonderful manifestations of the Spirit in India, and his telling of it gave some of our people a great desire to have the same blessing. From that time until the blessing came Koreans and missionaries have been praying that it might come.

We returned from Annual Meeting and held some special services, praying for an outpouring of God's Spirit but at that time did not receive the answer. The Koreans enjoyed the meetings but the Spirit was not with us in power. We kept on praying however and at Christmas time there was born in the hearts of us missionaries a desire to have a special week of prayer. This we had with great benefit to us all. Before these meetings closed our Winter Training Class for men had begun and about seven hundred men spent two weeks here in Bible study. God gave us a great desire in our hearts to have a special blessing on this class so we Presbyterian missionaries agreed to meet every day at noon and pray for the class. This we did with great profit to ourselves for those noon prayer meetings were a very Bethel to us.

On January 6th we began evening meetings for the class and the people of the city in the Central Church,

the four Presbyterian churches uniting. Knowing the building would be too small if we had a mixed audience we arranged the meeting for men only, asking the women to meet separately in four different places and the school boys to meet in the Academy chapel. The Central Church will hold about fifteen hundred people and it was full every night. The meetings grew in power each evening until Saturday evening, and that meeting was the best of all the week. On Sunday we had the regular services in all the churches and then Sunday evening we gathered again at the Central Church in a continuation of the union meetings. We expected great things from that Sunday evening meeting, but instead of receiving a great blessing we had a most peculiar experience. The meeting seemed dead and God's Spirit seemed to have departed from us. After an address and a few perfunctory testimonies which testified to nothing we went home with heavy hearts wondering where the trouble lay. During the meetings before there had been testimonies which had life in them and confessions of sin which were real and earnest, but Sunday night every thing seemed blocked and the meeting a dead formal thing. The Korean brethren felt just the same as we missionaries, and Sunday night was a night of gloom. At our noon meeting on Monday we cried to God for help and God heard us for on Monday evening the blessing came.

We went to that Monday evening service not knowing what would happen but praying all the time that God would hear and answer. When we reached the building I think we all felt that something was coming. After a short address we had audible prayer together, all the audience joining in, and this audible prayer, by the way, has been one of the features of these meetings. After the prayer there were a few testimonies and then the leader announced a song asking the audience to rise and stating that all those who wished to go home could do so as we intended to stay until morning if there were men who wished to remain that long and confess their sins. A great many went but between five and six hundred remained. These we gathered into one ell of the building

and then began a meeting the like of which none of us had ever seen. After prayer, confessions were called for and immediately the Spirit of God seemed to descend on that audience. Man after man would rise, confess his sins, break down and weep, and then throw himself to the floor and beat the floor with his fists in a perfect agony of conviction. My own cook tried to make a confession, broke down in the midst of it, and cried to me across the room "Pastor tell me is there any hope for me, can I be forgiven?" and then he threw himself to the floor and wept and wept, and almost screamed in agony. Sometimes after a confession the whole audience would break out in audible prayer and the effect of that audience of hundreds of men praying together in audible prayer was something indescribable. Again after another confession they would break out in uncontrollable weeping, and we would all weep, we couldn't help it. And so the meeting went on until two o'clock A. M. with confession and weeping and praying. A few of us knew that there had been hatred in the hearts of some of the prominent men of the church, especially between a Mr. Kang and Mr. Kim and we hoped that it would all come out and be confessed during these meetings. Monday night Mr. Kang got the strength and told how he had hated Mr. Kim and asked to be forgiven. It was wonderful to see that proud, strong man break down and then control himself and then break down again as he tried to tell how he had hated Mr. Kim. When two o'clock came there were still men who wished to confess, but as the building was growing cold, and as we had still another evening we thought it best to close.

Tuesday noon at our prayer meeting we missionaries met with hearts full of thanksgiving for the wonderful meeting of the evening before, and again we asked God for greater blessings on the Tuesday evening meeting. We conducted the service in the same way as on Monday. After an address by Mr. Kil, our most gifted Korean preacher, we dismissed all those who wished to go home, and again nearly six hundred remained. The meeting was much the same as the Monday evening meeting but

the manifestation was greater. Some of us were praying for two men especially, Mr. Kim and Mr. Chu, for we felt that these two men had things in their lives that needed to be confessed. The climax came when Mr. Kim gained the needed strength. He was sitting on the platform and suddenly he arose and came forward and was immediately given an opportunity. He confessed to hatred in his heart for the other brethren and especially for Mr. Blair and then he went all to pieces. It was terrible beyond description, the agony that man went through. He fell to the floor and acted like a man in a fit. When he broke down the whole audience broke out in a perfect storm of weeping and they wept and wept and wept. We missionaries were weeping like the rest and we simply couldn't keep from it. While they were weeping Mr. Kang got up to pray and that poor man agonized in prayer and then he broke down completely and wept as if his heart would break. The brethren gathered around put their arms about him and soon he became quiet, then it was beautiful to see him go to Mr. Kim, put his arms lovingly about him and weep with him. When Mr. Kim broke he turned to Mr. Blair and said "Pastor Blair, can you forgive me, can you forgive me?" Mr. Blair got up to pray, said the word "Father" twice and he could go no further, he was beyond words. The audience kept on weeping and it seemed as if they could not stop. At last we had to sing a hymn to quiet them for we feared that some might lose control of themselves. During the singing they quieted down and then the confessions began again and so it went on until two o'clock. One of the most striking things of the evening was a prayer by one of the college students. He asked that he might be allowed to make a public confession to God and was given the opportunity. In a broken voice he began to pray and such a prayer I never heard before.

We had a vision of a human heart laid bare before its God. He confessed to adultery, hatred, lack of love for his wife and several other sins that I do not remember. As he prayed he wept, in fact he could hardly control

himself, and as he wept the audience wept with him. We all felt as if we were in the presence of the living God.

With that meeting the class closed and we wondered if these manifestations would now cease. What a joy it was to find that in our four prayer meetings Wednesday evening was manifested the same mighty power. I had announced that two elders would be elected at the Central Church on Wednesday evening and on the way to the service I was wondering if it would be best to try and have an election that evening. As soon as I entered the building I felt that there would be no elders elected that night. One could feel that God's Spirit was present.

After a short address all who wished to go home were dismissed. As soon as the audience was quiet we had audible prayer together and immediately after a number of men jumped to their feet signifying an intense desire to confess their sins. After a few confessions the climax came when Elder Chu got the strength to make his confession. All through that wonderful Tuesday evening meeting he sat and looked like a man who has received his death sentence. We felt sure he had some terrible sin to confess and we prayed that God would give him strength. He had been sitting on the platform and suddenly I found him standing beside me, and then my heart gave a bound of joy, for I knew he had surrendered and that God's Spirit was now able to cleanse him. He began in a broken voice and could hardly articulate so moved was he. As he went on his words grew clearer, and then it all came out. He confessed to adultery, and misuse of funds, and as he told of it he was in the most fearful agony I have ever seen expressed by any mortal being. He was trembling from head to foot and I was afraid he would fall, so I put my arm about him to hold him up. In fearful distress of mind he cried out, "Was there ever such a terrible sinner as I am?" and then he beat the pulpit with his hands with all his strength. At last he sank to the floor and writhed and writhed in agony, crying for forgiveness. He looked as tho he would die if he did not get relief. It

was terrible to witness, but oh! it was so beautiful to see the Korean brethren gather about him, put their arms around him and comfort him in his time of anguish. As soon as Mr. Chu broke down the whole audience broke out in weeping, and they wept and wailed and wailed and it seemed as if they couldn't stop. I had to begin a song to quiet them. We held the meeting a little longer and then dismissed the audience thankful that God's Spirit was still manifest among us, and more than thankful that Elder Chu had obtained the strength to make his confession.

Wednesday morning there was the same manifestation at the Advanced School for Girls and Women. Miss Snook went as usual, and the first classes were held, and then chapel began at ten o'clock, but there was no regulation chapel exercises that morning. After a few remarks and prayer the girls broke down and began to weep and confess their sins, and until after twelve o'clock the meeting went on with nothing but prayer, tears and confession of sin. Thursday morning was a repetition of Wednesday and chapel lasted until noon. On Friday all recitations were laid aside and the whole morning was spent as the two previous days. On Wednesday morning at the Central Church boy's school the same manifestation was present. The school was opened as usual but no lessons were heard, and until one o'clock they remained weeping and confessing their sins. Three boys lost control of themselves and became unconsciois from the strain of the meeting. Evidently the Korean in charge did not know how to relieve the strain when necessary.

On Thursday morning the Spirit fell on the primary school for girls. As some of us were going by the school room we heard the sound of wailing and knew the same power was there. Miss Best went down immediately to look after them. Hearing of what was going on at this school Mrs. Bernheisel went down to the girls' school in the city to see how matters were there: She said a few words to the girls and immediately they began to weep and confess their sins. At our own prayermeeting on Wednesday noon was manifested this same power. In-

stead of a half hour prayermeeting we stayed until two o'clock, weeping and making confession of our sins. I never attended a prayermeeting like that before: The Spirit of God literally fell upon us and we couldn't help but weep and confess our sins. It seemed as if God was trying to cleanse from our community everything that would hinder or cause offense.

All through the class the women of the church had been meeting separately but there had been no special manifestation among them. We determined to hold meetings for them in the Central Church on Thursday, Friday and Saturday evenings. Thursday and Friday evenings there was no special manifestation, for the women were not ready, there were a few confessions and a few rambling talks by some self righteous old women but the Spirit was not there in power. Saturday night the power came, and then the women confessed and agonized just as the men had. We all rejoiced in the confession of one young girl, who has been a cause of grief and sorrow to us. We wished to help her but could find no way to do so. Saturday night she broke down, made a confession and wept as if her heart would break.

Sunday morning at the Central Church we had our usual classes for Bible study, and then in the afternoon service was another manifestation of great power. Mr. Kil preached, and ended his sermon with a most graphic illustration. He had a band attached to a rope and the band he fastened about his waist asking one of the Leaders to hold the rope while Mr. McCune stood at the pulpit beckoning him to come. Mr. Kil explained how it was to represent a sinner bound by sin trying to break away and get to God, then he began to pull and writhe just as some of the men had done while under conviction, and at last the band broke and then he rushed across the platform and he and Mr. McCune threw their arms around each other. I was not at the service, was in the country holding a country class with Mr. Blair. Mr. McCune said that while Mr. Kil was trying to break away the audience was breathless, but when the band broke and he and Mr. Kil threw their arms about each

other the effect was indescribable. A number of men were on their feet at once crying out with a desire to confess their sins, while others threw themselves to the floor in a perfect agony of weeping. Mr. Kil told them to go home, confess their sins to men and come back to the evening meeting.

On Monday and Tuesday evenings were held meetings for women only and again was manifested God's mighty power. So great was the strain that one woman became unconscious and others nearly lost control of themselves.

The meetings have closed and the people are rejoicing with a great joy, but out in the country districts the work goes on. Mr. Blair and I have just returned from a country class and at that class the manifestations were exactly the same, terrible agony on account of sin and great joy and peace resulting from confession of it.

And thus has begun in our city a work of grace for which we give to God our most grateful thanks, praying that what we have seen may simply be the earnest of the greater blessings that God has yet in store for us and not for us only but for this whole land. To God be all the praise to whose name be glory for ever and for ever.

GRAHAM LEE,
Pyeng Yang,
Korea.